

BAPTIST RECORD.

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INTEGRITY AND FIDELITY TO THE CAUSE OF CHRIST

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THE BAPTIST RECORD

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Advertising rates 50 cents per inch

NOTICE TO ASSOCIATION CLERKS.

Don't fail to send The Record the
minutes to print. We will print
them for \$1.00 per page 500 copies,
and give you a better job and in
less time than anywhere else in the
State.

EDITORIAL.

NOTES AND COMMENTS.

Our protection and safety from
yellow fever and cholera is in God's
hands. Let His people everywhere
pray for the intercession of His
power.

The war in Brazil seems to have
begun in earnest. Let our people
pray that God's protecting power
may be over our missionaries and
that the gospel may not be hindered.

Is it that they have better Chris-
tians in Calais or that we have bet-
ter heathen in this country? It is
said that a missionary in Chung-chou,
China, recently received a letter
from a banker asking him to recom-
mend ten or more Christians to be
employed in his bank. "Because," he
said, "the Christians are the only
trustworthy men in the city."

Bro. T. L. Moore reports some
good meetings in which he and Bro.
Gage were yoke-fellows. One of
them was at Mr. Nelson's another at
Antioch and a little earlier at
Moscow. All of these meetings
showed a summing up of 55 baptisms.
There are four others awaiting bat-
hism, making 59 in all. Good work.

Beloved, it is not only true that
"everything that glitters is not
gold" but everything that pays well
is not right. Remember, the devil
offered our Master all the kingdoms
of the world for what appeared
to be a small lay-out of services but
he didn't think it was right and so
declined it.

Many of the religious papers in
the regions north of us are pretty
well inflated with political conten-
tions. It shows the drifts of things
and betokens no good to the cause
of our Master. It becomes every
Christian and particularly every
Baptist to enquire for the old paths
and walk in them. There alone is
right and safety.

Beloved, if you would have your
"well-doing" to be effective in the
way of influencing others for gold,
you must have special regard to
your "well-being." Most of people
have a weakness for wanting to
know who and what a man is, who
proposes to lead them, and well they
have, for many would-be-leaders are
only grabbers and deceivers, but we
are persuaded better things of you.

It is not probable that you can
find more or better musical instru-
ments such particularly as pianos
and organs than at A. Gressett's
on Front street. Go and see for
yourselves where to buy the city
and we are sure you will find what
you want, whether it be in quality
or price. Bro. Gressett is doing a
good work in supplying our
churches and homes with excellent
organs and pianos.

It would be a good thing—if our people
would become really interested in
Bible and deportage work. The
masses of our people need to read
and then need to read no other book
as they need, to read the Bible.
Now while books, religious news-
papers and tracts are so abundant
and cheap everybody ought to be
supplied and encouraged to read.

The question in the minds of some
thoughtful people is about this: "Is
Catholicism destined to take this
country or will Catholicism itself be
taken?" In other words, will that
foary old heresy unchristian and
proceed to Americanize itself that it
may attain to the ascendancy in this
country? Of one thing we may be
sure and that is it aims to destroy
all that we hold good as civil and
religious liberty. As we see it the
forces are at work for a mighty social
and religious upheaval and we who
now live will see it.

The devouring elements have con-
sumed another Baptist newspaper
this time it is The Baptist Gleaner,
of Fulton, Ky. The fire occurred
on the 13th instant and nothing was
left of a property of \$2,500 but
about \$1200 insurance. Brethren
Hall and Smith have our sympathies
in this trial of their faith. We under-
stand they will resume publication
at an early day.

We note a pleasant call from our
friend and brother, Col. J. J. Crane,
of Forest. He is representing the
tobacco house of W. B. Ellis & Co.,
Winston, N. C. As for ourselves we
have no sort of use for the weed
but can most heartily recommend
our friend as a man who will not ex-
aggerate the qualities even of tobacco.

You can rely on what we say
about the value of his goods.

We fear that from some things we
have seen in the papers that our
mention of the recent marriage of
Dr. S. A. Hayden was premature.
If so, we sincerely regret it. We saw it
in two or three reputable Texas
papers and took it for granted that
they were correctly informed. We
beg pardon and will wait for more
authoritative information before we
make any further mention of it.

We all do fade as a leaf and
some like the leaf not only fade but
they "dry up and blow away" even
before their time comes to die. It is
a good and wise arrangement that
the world is our fathers house; it is so
large and full of resources that when
we exhaust ourselves in one place
we can go to another and begin
again. "The Lord is good" and his
mercy endureth forever."

That unique mechanical toy,
the great Ferris Wheel, at Chicago, has
made something over \$300,000 up to
date and is now paying 50 per cent of
its receipts into the treasury of the
directory. Its daily earnings are
said to be \$8,000. Such a sum as
that every day would greatly enrich
the Lord's treasury—say \$2,920,000
in one year for missions, education,
etc. Why is it that the children of
this world are so much wiser than
the children of light? Why?

"Pride is a hard master" sure
enough. He sometimes plucks the
feet into a mass of aching corse-
lins, twists the waist into a spindling
posture, impoverishes the credit
for silks and broad-cloths and in a
word takes all of the valuable
manhood or womanhood out of a lump
of human clay for the sake of a little
show; merely a weak effort to keep
up appearances. "Whose image and
superstition is this?"

If you wish to purchase any kind
of household furniture, first-class
sewing machine or any sort of
sewing machine needles or other
fixtures or apparatus you will
find them all at Heuett
Brothers, whose card is in this
Sunday School Board. He says
there are coming in right along. You
may look out for them to come in
likely from Mississippi as soon as
Bro. Hatch gets well on the way.

—Our good neighbor, The Texas
Baptist Standard, while not holding
upon the whiskey traffic, is training
its guns upon tobacco. In the last
issue are these words, "Tobacco
using and plenty do not go well
together." And yet some of our
preachers are rarely seen without a
wad in their mouths, or they are
puffing away at a cigar. For our
part, we think the example, to say
the least of it, is a very bad one for a
minister of the gospel to set before
the people.—There are signs of
peace among the great Baptist hosts
of Texas. Rev. E. R. Carswell
makes ample and satisfactory apologies
to Dr. Carroll for the offensive
letter he sent him, and Dr. Carroll
calls upon the Baptists of Texas and
elsewhere to hold up Dr. Carswell.
A great deal is often involved
in the differences of just two men! —
Rev. B. C. Lampey, of Greenville,
reports himself as much better.
We are glad to hear it, and hope
that he will soon be as strong as
ever.—Bro. W. A. McComb writes
that he has a great work before
him at Yazoo City, and he seems
to be contented and happy in doing
the Master's work there. We hope
that he will have great success.—

"I think I know what a Methodist
preacher means when he prays for
"the pouring out of the Holy Ghost;"
and the "baptism of the Holy Ghost,"
but can you tell me what idea a
Baptist has when he makes the
same prayer?"—Quoted.

Well, no, not exactly what either
of them means, after what
the Lord himself says in John
14:17. "If ye love me, keep my com-
mandments, and I will pray the
Father, and he will send you another
Comforter, that he may abide
with you forever; even the Spirit of
truth, whom the world cannot re-
ceive, because it seeth him not,
neither knoweth him. But ye know
him, for he dwelleth with you and
shall be in you." We think it quite
likely, however, that it is Mr.
Spurgeon once said. He and one
of his deacons responded to the
urgent call of a troubled sister to
come and pray for a wayward child.
Mr. Spurgeon prayed very earnestly
for the disobedient son, and when
they had retired, the deacon said:

"Why, Mr. Spurgeon, it is a dis-
olute daughter and not a son." The
good man said: "Ah, well, the Lord
knows what we want, and will rem-
edy all defects in the prayer."

Love is the most costly thing in
the world. We will give more for
love, do more for love, be more for
love than anything else. Love leads
to sacrifice and gives its best trea-
sures. If we love Jesus we will sit
it by what we are and what we do—
Alabama Baptists. And yet all of
our "giving," all of our "doing," all
of our "being" and all of our "sacrific-
ing" will amount to little if it be
not in the line of duty. Ten thou-
sand tons of mint sauce and cum-
min seeds delightful the aroma
will not be equal to a substitute
for obedience to the Lord's positive
commands. "Behold, to obey is bet-
ter than sacrifice."

About the only significance there
is in the fact that a baby has been
born at the White House, in Wash-
ington, that Mr. and Mrs. Cleve-
land are very much like many other
good people in the land. That it is a
good baby possibly may be accounted
for on the ground that this is the
sixteenth or "woman's century." And
that they should give it the old
fashioned name of "Easter" is proof
enough that the Bible name is good
enough for them to use. We hope
that its friends, if it has any, will
speedily come to its relief or persons
who have, for many would-be-leaders are
only grabbers and deceivers, but we
are persuaded better things of you.

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You can rely on what we say
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BRO. BOYET AND WOMEN SPEAKING.

We are glad to know that Bro. Boyet
seems to be nearly in sympathy with
the present order of things, in our
churches. We had supposed from some
things that we had seen in some of the
papers from his pen and also from the
fact that he had written a pamphlet—as
we had been told, though we had not
seen it—in favor of women addressing
mixed assemblies that he was in favor
of the indiscriminate "floor debating"
and "platform speaking" of our Baptist
sisters.

So far from anything of that sort as it
seems to us, from his article in this pa-
per, he is scarcely up with the progress
that goes on in the rest of us have made.
It may be interesting to note that
we have always looked upon the exercises
to which he refers, i.e., women relating
their Christian experiences preparatory
to "speaking" and teaching in Sunday
Schools as being emblematic.

If ever, however, we have erred in these
things, it is not too late to retract our
steps; get on the right track and then
go on the line of true Christianity.

Of course Bro. Boyet nor anyone else
who thinks as he does on this subject
would make those recognized exercises
a stepping-stone or any kind of van-
tage-ground for advocating or even
countenancing the kind of speaking of
the women now being insisted upon by
so many of our modern reformers,

namely: Church, Convention, platform
or hustings speaking to mixed congrega-
tions or assemblies. If anyone has
had any thought of using such an advan-
tage as the one suggested by our brother,
i.e., of the Sunday School being emblematic

of the indiscriminate "floor debating"

and "platform speaking" of our Baptist
sisters.

It is not far from the truth to say that
we have been using

some of the literature of the Pub-
lication Society, but the decision now

is to use our own altogether.

We believe that this is the true position

for all our schools to take. If we

have publications, then let us use

them. The Sunday School Board at

Nashville is giving us a good

start.

—We were especially pleased with the report

A BAPTISMAL HYMN.

TUNE—"SHALL WE GATHER AT THE WATER."

Shall we gather at the water,
There our Savior to obey;
There to follow Christ our Leader
And to walk at His command?
Yes we shall gather at the water,
The beautiful, the beautiful water,
Gather with the saints at the water,
Honored by the God of grace.

The margin of the water,
We will read God's Holy word,
For we're Christians all together,
And we'll sing as we go along.
Yes we're gathered at the water,
The beautiful, the beautiful water,
Gathered with the saints at the water,
Honored by the Son of God.

To my grandson, Henry Harris
Robert, who was baptized to-day,
(August 20, 1893) by our pastor, Rev.
A. S. Archer, this hymn is inscribed,
W. H. ROBERT,

Centerville, Miss.

OUR SUNDAY SCHOOL BOARD.

IT'S WORK AND OUR OBLIGATION

DEAR RECORD:—I have been wondering why it is that your pages have not been more freely used in the support of the work of our Sunday School Board at Nashville, Tennessee. *Is it because of interest in the work or of want of gratitude for the signal favors that have crowned the work of the past year?* The showing made by the Board at the last Convention was very gratifying. It was manifest that a great work was theirs, and that great grace had been given them in this work. The report put us on the watch-towers, from which we could get a glimpse of the coming dawn, and gladdened us with the assurance that a brighter day is before us, as our people are awaking to a sense of their obligations, and are realizing, as never before, that these obligations are plain and pressing.

The work of the Board speaks for itself. No one but a chronic fault-finder could reasonably raise objections to our literature. It is to be expected that marks of human weakness and infirmity will mar, more or less, all that we do upon this earth. If our Series of Helps should be exempt from this, then we may find one perfect thing under the sun. But as to gospel truth and spiritual tone, our periodicals are equal to the best; and in the grade of lessons and mechanical work, equal to any reasonable demand. The business feature of the work is very encouraging, and carries with it the conviction that the Board is a necessity, and is prospering under the divine approval. The income of last year showed an advance of eleven thousand dollars over that of the previous year. The Board was enabled by this marked prosperity not only to meet all expenses, but to appropriate four thousand dollars to Sunday School mission work. All this, too, in the face of some right formidable obstacles. One obstacle appeared in the fact that the work was unorganized and chaotic. The statistics of Sunday Schools as given in the minutes of the Associations, was very incomplete and meager. The avenues of access to the schools, through State secretaries, Sunday School evangelists and superintendents, were entirely too limited; and put with this the newness of the work we have that which goes to make no small difficulty in the way of progress.

Another obstacle that appeared in the way was that a great Society, well equipped with men and means, had, to a large extent, preoccupied our territory. The A. B. P. Society was prepared to give us not only a first-class grade of help, but to furnish the money with which to push their work. Many brethren (myself one of them) felt that in the absence of a Board of our own, which could render us the aid of the American Society, we should, we should avail ourselves of the Society's help. But now that we have a Board and a work that commend themselves to us respectively for their fidelity and success, we should, without stint or prejudice, lend our undivided support to our Board.

Some of our brethren, undaunted by obstacles, and with the faith of a Caleb and a Joshua, said: "Let us go up and possess the land." I am greatly desirous, and am sure I am alone in this, that the American Society would correct the practice or revise its policy. One or the other is at fault, both are wrong.

Now that we have a Sunday School Board, under the care of the Southern Baptist Convention, it does seem not precisely the thing to do to avail themselves of the help of questionable means and methods, to supplant the work of our Board. It is a fact that they are seeking to put their literature into our schools. They do not propose to meet the expense of advertising their series in our Associations, simply for the show there is in it. They, without doubt, want the whole field, and if clever advertising and gaining the ear of our churches and Sunday Schools through the propositions they are making to the clerks of our Associations will put them in possession, they will accept the situation. It will not do to say this is done for the sake of competition. Baptists need no such competition in their ranks. Denominational competition is not objectionable, but such rivalry among brethren is distasteful, not to say disgraceful. Such a competition for honors and emoluments calls up the case of the episodes who were so kindly rebuked by their Master.

for their spirit of selfish preference. I am also reminded of a story I once heard. Two Baptist preachers were doing the preaching for a certain church in a protracted meeting. Each struggled hard to excel the other as they alternately took part in the performance of displaying their fireworks. The people caught the spirit and soon they were siding; each side had its man, and would talk of betting on their man. The result was deplorable in the extreme. The meeting was a failure, for Christ was not in the meeting. But the spirit of competition was there, and each party stood for its man with their praise and their money. I do not object to the use of legitimate means and methods for the extension of the Redeemer's kingdom, but I submit that the spirit seems unsavory to seek the overthrow of our Board by taking "near cuts" and all "underhand" when opportunity offers. I am surprised, too, to know that our brethren in some of our Associations, while they pass resolutions commending the work of our Sunday School Board, and pledge it their patronage, will do this by advertising, for the sake of a few dollars, the periodicals of the American Society. *What is the difference of a dollar or two? My candid opinion is that our Associations ought not only to speak out in their reports in behalf of our Board and its work, but we should give at least one page of our minutes, free of charge, to advertising our Sunday School helps. In this we would reap far more than we sow, and would prove our faith by our works. The Board proposes to help us in Mississippi to the amount of \$300 by way of supplementing the salary of a Sunday School evangelist. Bro. B. N. Hatch has been appointed by our State Board to this work. He is a worthy brother of the spirit and deserving our confidence and support. An effectual door is open to us now. The Board at Nashville would assure us from our supposition. Shall we not give good heed to these things, or will we let them slip?*

In view of the facts before us, that we have a healthy literature, a fine field for developing Southern writing talent, an outlook for occupying destitute places with Sunday Schools, a prominent place given to our mission work at home and abroad, and an opportunity to reflect from the printed page upon the minds of our young people the truth held by the best Biblical Baptists in the world—in view of these things, I am for our Sunday School Board and its work. Let us then practice our profession: 1. By patronizing our Board at Nashville. 2. By writing that Board an advertisement in our minutes. 3. By encouraging in his work our State Sunday School evangelist. 4. By aiming to put a Sunday School in every church and community. I. H. ANDREWS, Crystal Springs, Miss.

HOME MISSION BOARD.

We are now in the midst of the Associational season and much important work is being accomplished through the meetings of these bodies. The interest shown and the zeal aroused will tell upon the work of the general boards through the year, in which we are now laboring, Southern Baptists. I wish to ask that some capable brother, in the annual gathering of his Association, represent the Home Mission Board of the Southern Baptist Convention. Taikin, brethren, of the brilliant record made by the Home Board, think of the grand possibilities which lie before it, think of the tide of popular flowing in upon our shores, think of the importance of christianizing them lest they heathenize us and then speak and speak earnestly in the interest of the Home Board so willing to grapple with conditions that so materially affect our respective for their fidelity and success, we should, without stint or prejudice, lend our undivided support to our Board.

A. J. MILLER, NOTE.—Let everyone who reads the above ringing appeal for the Home Mission Board remember that Bro. Miller is the Vice-President of that Board for Mississippi and that he is very much in earnest in pressing the work.—Eds.

The M. & O. R. R. are selling tickets to Chicago and return at \$23.90, on account of the World's Fair. Apply to your nearest ticket agent for full particulars.

HARVEST BELLS.

Read the following from Rev. J. N. Hall, D. D., editor Baptist Gleam:

"HARVEST BELLS" STANDS HEAD. There are many hymn books, and they are still making more, but there is but one "Harvest Bells" collection, and there has never been anything better nor will there be for generations to come. "Harvest Bells" is adapted to all demands for music. It is the newest, sweetest and most popular music, and the best and most scriptural sentiment that can be put into a song book.

This is the only all purpose song book offered to the people, and where known, is taking the place of all other song books, old for church, Sunday School and revival work, and having very fine rudiments, it is a first class book for teachers. Round and shape notes, and words only. Liberal discount to dealers and teachers. Books will be shipped from St. Louis, Mo. Send orders to Eureka Springs, Ark., to W. E. Penn.

CHRIST JUDGES THE NATIONS.

BY A. P. COPELAND.

NO. 21.

This is not the least among the objects of our Savior's coming. He comes, as already seen, as conqueror. We have also seen that not only will he plead with the armies that gather against Israel, but that he will require the nations to come annually to Jerusalem to worship, when the law shall proceed for their government. How long he will be occupied in judgment, and in subduing the heathen and in bringing the uttermost parts of the earth into the possession of the Son of God, we cannot definitely know. But certainly by or before 1967. It was thirty years from the birth of Jesus till he began to preach his gospel. According to the Lord's previous methods of proceeding, we may not expect the millennium to burst upon the world in its glory in a day. The judgment of the nations begins in immediate connection with the battle of Armageddon and continues till all the wicked nations are punished and brought in subjection to Christ. His kingdom is to break in pieces and consume them. Certainly the end of blessing to every one who comes to that point of time. Just what it will be and all that it may embrace cannot be known now. It is likely it means no less than that all the remnant of Israel will have been collected and converted, dwelling safely in their land, and peace and prosperity prevailing in all lands. It may be that then the new and great temple will have its foundations laid and the nations aiding in its erection. It may be a second Pentecost.

It seems to me that all things point with certainty to the early coming of Christ to judge the nations. How long it will be from the time he comes to gather his elect, when they are in their graves are resurrected, and those who are alive and remain are caught up to meet the Lord in the air, till he comes visibly with the saints in judgment upon the nations, we cannot determine. He comes for his people in the air a short time before the great battle, taking them up out of the way of the severe tribulation period. At that battle he comes with his people suddenly, and as a thief in the night. Then the world will be thunderstruck. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14:13. This is to be "at the coming of our Lord Jesus Christ with his saints." 1 Thess. 4:15. These people are to occupy thrones in judgment with Christ. "And I saw thrones, and they sat upon them, and judgment was given unto them; * * * and they lived and reigned with Christ a thousand years." Rev. 20:4. See Deut. 33:2. As Jesus comes in his glory, his people, as well as the angels, will be with him. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. Christ smites the nations and rules them with a rod of iron. See Rev. 19:15; 2 Pet. 2. When Jesus comes, "before him shall be gathered all nations." Matt. 25:32. Please observe that is not an assembly of individuals, but of nations, and must there be a judgment of nations, not individuals.

If the reader will now turn to Daniel 7 and read thoughtfully from 9 to 14 v., he can be at no loss to see that Christ's judgment of the nations not only means his judgment in the condemnation of the wicked, but his bringing them under his triumphant and universal reign upon this earth with his people. It is the same beast slain, mentioned in v. 11, as in Rev. 10:20. So plain and strong are these scripture proofs that all the spiritualizers, living or dead, cannot mislead us. Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. Rev. 19:7. "Blessed and holy is that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6. Are there any frightful figures and dark shadows here to hide God's "sure word of prophecy" from the eyes of the intelligent reader? Can we understand anything else from the scriptures set forth, taken in the ordinary and literal meaning of words, than that Christ, with his people, judge the nations, and with them reign gloriously and triumphantly over all the nations of earth one thousand years? Shall we suffer the rubbish of ritualism and the fancies and superstitions of those who have perverted the plain truth to hide the coming glories of the kingdom of Christ and his people from our vision? Shall we cover at scoffing infidelity and deny the promise of our Master's coming? Shall we even dare to say, "My Lord delays his coming?" Who testifieth these things saith, Surely I come quickly; amen. Even so. Come, Lord Jesus! Rev. 22:20.

575 TO \$250 MONTHLY working man. F. J. JOHNSON & CO., Richmond, Va.

BRO. SAMPLE'S REPLY TO BRO. CULPEPPER.

BY J. W. MATHIS.

NO. 21.

In reply to the criticism of Bro. W. S. Culpepper, I beg to say that the language of our Savior in Matthew, particularly Matt. 19:9, appears quite clear, and I think will bear the interpretation I have given it without being in conflict with Cor. 7:10 II and Rom. 7:23. "Moses, because of the hardness of your hearts, suffered you to put away your wives," etc. "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, commits adultery; and whose marrieth her which is put away, doth commit adultery."

There is no blending of church and state among Baptists, and though a divorce has been obtained, it does not, in my opinion, effect the scriptural relationship of husband and wife. The scripture quoted seems to clearly teach that a man may put away his wife for fornication and marry again without committing adultery. Notice the language: "except it be for fornication." To illustrate, we have seen that the husband and wife have separated; although they may not be living together, they are still husband and wife again. He is now guilty of adultery and the wife is released from the bond, because she has a right to put him away for fornication. I think the words, fornication and adultery, are used synonymously in the scripture quoted. The same principle, or rule, which governs the man, will, of course, apply to the woman. 1 Cor. 7:10-11 clearly teaches, I think, that there should be no separation. That the wife should not depart from the husband, but urges that she remain unmarried if she does depart, or become reconciled to her husband. Well, this indeed is certainly the best thing she could do, because should she marry, she would be come at once an adulteress, and he that married her would be guilty of adultery." Rom. 7:25. This scripture teaches that the woman is released from the law of her husband at his death; but if she marries, he becomes an adulterer. But the "except for fornication" expressed by our Savior, was not certainly intended by the Apostle Paul to be repeated by this scripture in Romans. I hold that there is nothing that can divorce scripturally man and wife but adultery. If they cannot peacefully live together, they may separate, but they should not marry again. The one that does, commits adultery. And I think according to the scripture quoted from Matthew, the other is released and is entitled to a divorce.

I will add, before closing, that the scripture given and referred to by Bro. C. in Rom. 7:23, was used by the Apostle Paul to illustrate the relationship to the law of those that had been married to Christ. I wish to call attention to a misprint in my answer. Instead of reading, "Had the wife married first, then the husband would have been in adultery," it ought to read, "then the husband would not have been in adultery."

J. R. SAMPLE.
BROTHERS OF THE COLDWATER ASSOCIATION.

Have you read in THE BAPTIST RECORD of July 6, under the caption "Reply to Bro. T. B. Harrell"? If you have not, read it, and you will find that my name is mentioned in it, and a kind of account given of my work, that calls for a statement from me. Yes I was "Our missionary last year," that is from December, 1891, until October, 1892, to which extent you have not been told nor will you be by the writer of the "Reply" for this reason: he does not know anything himself to tell about the business of the board during last year. Now the writer's limited knowledge may be the cause of his undertaking the work that I did, as well as attempting to impress his readers with something that are not so.

I now ask the members of the Executive Board or any brother that attended the meetings of the board to listen, and see if my statement is not in keeping with the minutes of association last year.

At Arkabutla, Saturday before the fifth Sabbath in November, 1891, in keeping with a plea for assistance in some way "One more year" from Mt. Manna church. The Executive Board of this Association asked me (inasmuch as I had received a unanimous vote from the above named church) to accept the work in what is known to the board as the northeast quarter of this Association, not with the understanding that I should preach in every church and school house and visit every family, but give what was and is understood by the board as being one-fourth of a preacher's time to the work as the field may demand; the points being Mt. Manna and any appointment that I might open up northeast of Arkabutla, where there is no Baptist preaching. Also the board required me to sell religious literature in the bounds of the two appointments and at the Association. The preaching was done by Bros. Lomax and Gardner. Bro. Lomax was at his best and made a fine impression on our people. Bro. Gardner is one of our young men whom we ordained some years ago and has since been successful in the Master's work.

Some hope that the time is not far off when this membership shall have Sunday School every Sunday and a pastor for all his time. Some of the salt of the earth hold membership here. The deacons are of the Bible order.

This community is noted for its pious young men and women. Few such communities. And its due to a large extent to the Christian mothers and fathers of this church. of statesmen does not know when it

gained some knowledge of the community and prospects for preaching. I did not preach at that time, but left an appointment for the next month, which I filled with delight to myself and prospects for better opportunities in the coming month.

The next month instead of preaching in the school house I preached in the Protestant Methodist church by invitation, where I met a good congregation every month except two at which times I was hindered by high water and sickness.

In the article referred to above, it is stated that I had "No Sabbath to devote to missionary work." The Sabbath that I gave to Mt. Manna church was given according to agreement with the board. They did not exact that which I did not have, but that which I had given. Mt. Manna was considered the most important point—one that could not be turned loose at that time, and it was to that which I gave the Sabbath, as to it being well established you may be sure of that for it is "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone," but to say that they were able to pay me what I asked them to pay me to travel 18 miles to preach to them was something.

L. M. STONE, PROPRIETOR
J. A. GRANBERRY, A. M., PRINCIPAL.

Members who make religion a fact and a business of life, will see their children come to Christ early in life. Let the training begin in the cradle and then there will not be so much work for teachers and preachers and courts to do.

This locality has been blessed with good schools and the result of which many are now entering Mississippi College. Let the good work go on, and twenty years hence we shall have an army of strong young men and women to prosper Zion and bless God.

J. H. L.

POP-UP SPRINGS MALE ACADEMY.

POPTON SPRINGS, MISS.

A BUSINESS COURSE IN BOOK-KEEPING AND SHORT-HAND WILL BE TAUGHT BY AN EFFICIENT INSTRUCTOR.

GOOD BOARD AT THE SCHOOL FOR \$9 PER MONTH. APPLY FOR FURTHER INFORMATION. TUITION FROM \$1.50 TO \$4 PER MONTH.

SENATOR TURPINE.

SAYS IN HIS SPEECH ON THE REPEAL BILL THAT "LIVING IN THE STOCKING IS COSTLY."

BRO. GREEN IS OFF TO THE SEMINARY.

HE HAS DONE A GOOD WORK AND THERE IS A GENERAL REGRET AT HIS LEAVING.

MISSISSIPPI POINTS.

CHURCHES.

CATHEDRAL.

CONVENTION.

SENATE.

COLUMBUS.

COPPER.

DEER CREEK.

INDIANOLA.

FAIR RIVER.

BROOKHAVEN.

GULF COAST.

SPRING.

HARMONY.

CARTHAGE.

JUDSON.

LAKEVILLE.

MISSISSIPPI.

GILLESPIE.

OXFORD.

PEARL LEAF.

ST. CLAIR.

ST. LOUIS.

TIPPABAH.

Woman's Work

CENTRAL COMMITTEE.

President—Mrs. Adelia M. Hillman Clinton.
Vice-Presidents of Thirty-four Associations, Corresponding Secretary, and Treasurer—Mrs. Rebecca P. Sproles Jackson.
Assistant Corresponding Secretary and Treasurer—Miss Mary P. Sproles Jackson.
Recording Secretary—Mrs. Minnie Campbell Dameron, Jackson.
OTHER MEMBERS.
Mrs. Sallie A. E. Baley, Jackson.
Mrs. Nannie J. Lander, Clinton.
Mrs. Nellie D. Dugger, Clinton.
Mrs. Canute Tidman Owens, Crystal Springs.

Objects of Benevolence—Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Susquehanna Aged Minister and Home Uses.

ASSOCIATIONAL VICE-PRESIDENTS OF THE CENTRAL COMMITTEE.

Aberdeen, Mrs. Sallie J. Stewart, Rad Land.
Bogue Chitto, Mrs. Emma G. Porter, Mr. Hermon La.

Central, Mrs. Linda B. Ellis, Clinton, Carey, Miss Louella D. Clough, Natchez.

Cahouen, Mrs. Elizabeth F. Bruner, Ban-
ner.

Chester, Miss Mary Carter, French Chickasaway, Mrs. George Dees Phillips, Shubuta.

Chickasaw, Mrs. Sallie J. Leavell, Cherry Creek.

Coldwater, Miss Elizabeth Lea Maybry, Senatobia.

Columbus, Mrs. Julia Toy Johnson, Columbus.

Copiah, Mrs. Eva Bloom, Beauregard, Deer Creek, Mrs. George Carothers, Indiana.

Fair River, Mrs. Mattie A. Green, Brookhaven, Mrs. Sue W. Price, Ocean Springs.

Harmony, Mrs. L. Geneva Wilbanks, Carthage.

Jackson, Mrs. Sallie E. Ballard, Baldwain.

Kosciusko, Mrs. May Sallie Boyet, Sallie.

Louisville, Mrs. Mary Ella Williams, Louisville.

Mississippi, Mrs. Abbie Sibley, Sum-

mit.

Mississippi River, Mrs. Bettie Powell, Greenville.

Oxford, Mrs. Mary J. Quinche, Oxford, Pearl Leaf, Mrs. Jennie C. Williams, Sims.

Fair River, Mrs. M. M. Griffith, Sil-
ver Creek.

Springfield, Mrs. A. J. Lowry, Forest.

Strong River, Mrs. Lola B. Johnston, Steens Creek.

Sunflower, Mrs. Lou E. Bobo, Lyon.

Tippah, Mrs. Angie McMillin, Blue Mountain.

Tishomingo, Mrs. E. Louise McComb, Corinth.

Tombigbee, Mrs. Susan Chastain, Kara-
Avia.

Union, Mrs. Neppie O. Thompson, Rodney.

West Judson, Mrs. Mary Reed Pegues, Tupelo.

Yalobusha, Mrs. F. E. Townes, Gre-
nada.

Yazoo, Mrs. Alice Booth Drane, Wil-
mington.

Zion, Mrs. Faunie Fox Thorp, Wal-
thall.

SEPTEMBER.

Italy.—"So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also." Missionaries, 3; native assistants, 27; stations 55; churches, 17; memberships, 347; baptisms, 72. Contributions, \$559.56.

Study Topics.—Ancient and modern Italy contrasted. A corrupt Christianity, or paganism papacy, one cause of decline and fall. Educational systems. Education derived from morality. Need of church edifices and enlargement of work.

THE LITTLE ARM-CHAIR.

Nobly sits in the little arm-chair: It stands in a corner dim; But a white-haired mother, gazing there, And yearningly thinking of him, Sees through the dusk of long ago The bloom of her boy's sweet face, As he rocks so merrily to and fro.

With a laugh that cheers the place, Sometimes he holds a book in his hand, Sometimes a pencil and slate, And the lesson is hard to understand, And the night is hard to write;

But she sees the nod of the father's head, So proud of his little son,

And she hears the words so often said, "No fear for our little one."

They were wonderful days, the dear sweet days.

When a child with sunny hair Was held to scold, to kiss and to pray, At her knee in the dim light, She lost him in the dark, in busy years, When the great world caught the man And his stride swar past hopes and fears To his place in the bethetic van.

But now and then in a wistful dream, Like a picture out of date, She sees a head with a golden gleam Bent over a pencil and slate.

And she lives again the happy day, The day of her young life's spring, When the small arm-chair stood just in the way.

The center of everything.

—SELECTED.

THE HAPPY LANE KNITTING CLUB.

BY VIOLET HASTINGS.

The Knitting Club held its next meeting at Mrs. Lake's.

"Where is Mrs. Carter?" some one asked, as the workbasket were brought out.

"She cannot come to-day," said Mrs. Lilly. "One of her little boy's turned his foot, and cannot walk at all."

"Dear me!" exclaimed Mrs. Garner, "that woman does see trouble! Mrs. Lilly, who is that sock for? It can't be for Walter."

"No; it is for Tommy Carter. His burned foot will d to be protected from the air for some time, and I thought these woollen socks would be good for him to wear in the house."

"Yes; and if you Jack any wool, call on me, 'I do pity that family,'" returned Mrs. G., taking up, her own work. "Suppose we have our next

meeting there—at Mrs. Carter's," said practical Mrs. Marshall. "We don't go to see that woman often enough."

The suggestion was agreed to; then Mrs. Banks broke the silence that followed, saying:

"I have been thinking of some thing all this week, friends, and I want your thoughts on it too."

"What is that, Emily?" asked Mrs. Garner, eagerly.

"It is a Sunday School."

"Oh!"

"I am sure," continued Mrs. B., "that we don't need to ask whether we need a Sunday-school. The question is, 'will we have it?'

"We all want one, I think," said Mrs. Large.

"Then we will have it," said Mrs. Marshall warmly. "It is what I have wanted a long time."

"Goodness knows there's children enough," remarked Mrs. Hardy.

"Such a lot of boys and girls!"

"They are ours, and we want them for Jesus," said Mrs. Banks—and every mother's heart there responded to the words.

They began to cast about in their minds for some men-folks to help them out of their plan. Mr. Holmes, the school-teacher, they were sure could depend upon. Mrs. Gar-

ner promptly ordered the doctor's bill that "John" would come in. But, whether they got a man to help or not, the women resolved to have the school open.

The following Sabbath, therefore, saw a goodly number of Happy Lane folks assembled at the school-house, and on that balmy spring day a force was set in motion—by a woman's hand—that turned the current of many lives, and will yet reach up to the unknown issues of eternity.

Uncle Davy Sanders had his name put on the roll, and he was always in his place. He could not read the lesson so glibly as some of the young boys; and when the superintendent asked him to pray at the opening of the school, he was wont to lose sight of the track, and let his feelings carry him on into a fervent exhortation to the school, while upon his knees. But his knowledge and interpretation of scripture were wonderful. The word of his God he had hid in his heart. He could reveal its meaning and prove its preciousness to men and women far more learned than himself.

In the class with Uncle Davy sat Dr. Garner. A gentleman of the old school was he, courteous and amiable; and always in faultless linen, though his black coat showed signs of decay. His wife sat by him, her spotless kerchief pinned upon her bosom, and her tongue kept decorously quiet.

This good couple were Methodists of the old-fashioned, warm-hearted sort.

No denominational lines could divide them from the peaceable and pleasant neighbors among whom they had lived for more than two score years.

—WAR OR PEACE.

When Rev. Richard Griffing, the first white Baptist minister in Wisconsin, was baptizing on one occasion in the Rock river, a large number of Indians were upon the opposite bank.

And they sent a delegation over to know whether what they saw meant war or peace?" The significance of the ordinance was explained and the red man returned with all fears allayed as to any intention of war on the part of his white brethren. This was fifty years ago.

—ARAB CHARACTERISTICS.

The Arab is a tall, straight-figured, well-shaped man, varying in color from a dark bronze to a tone quite as white as the European. He is decidedly handsome. Women are apt to be struck by the manly beauty of the Tunisian. He is, in his way, cleanly; he washes his feet before praying, and his hands and face before and after eating, and is apt to bathe in streams at not infrequent intervals. But, and in the Orient there is always a but on this subject, he can scarcely be gauged as to a boy—he wasn't bigger than a pint of cider."

But after consulting the boy was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy—he wasn't bigger than a pint of cider."

But after consulting the boy was set to work.

A few years ago a large drug firm in New York City advertised for a boy. The next day the store was thronged with applicants, among them a queer-looking little fellow, accompanied by a woman who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at this wail, the advertiser said, "Can't take him; places all full; besides, he is too small."

"I know he is small," said the woman, "but he is willing and faithful."

There was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy—he wasn't bigger than a pint of cider."

But after consulting the boy was set to work.

A few days later a call was made on the boys in the store for someone to stay all night. The prompt response of the little fellow contrasted well with the reluctance of others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered this youthful protege busily scissoring labels.

"What are you doing?" said he. "I did not tell you to work nights."

"I know you did not tell me so, but I thought I might as well be doing something."

"In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered this youthful protege busily scissoring labels."

I am, of course, not referring to the educated, intelligent Arab. I passed some days with the Raouf of Kassa H'la, and can truthfully say that I have never met a man with fine instincts, noble presence, or more abundant courtesy. There are also who would murder you for your money—until you have broken bread with them; but so there are in America, and breaking bread with them will by no means save you.

Lodging is at recess most of the time.

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—RESCUED.

"Miss Rhoades! Oh! Miss Rhoades!" came the startled voice of the night nurse at Bethany Home, "One of the babies is crying and I cannot find it."

It was twelve o'clock midnight on a chilly autumn night, and the rain was falling thick and fast. The wide-awake nurse, the newly-awakened superintendent and the second nurse hastily aroused from her first nap, all listened intently. "It is in the nursery." "I have looked there." "In the dormitory." "No, all is still there." "In the doctor's office." "I have looked everywhere in the house, and I cannot find it."

"I know you did not tell me so, but I thought I might as well be doing something."

"In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered this youthful protege busily scissoring labels."

"What are you doing?" said he. "I did not tell you to work nights."

"I know you did not tell me so, but I thought I might as well be doing something."

"In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered this youthful protege busily scissoring labels."

"You told me never to leave the store when others were absent, and I thought I'd stay."

Orders were immediately given once more: "Double that boy's wages; he is willing and faithful."

To-day that boy is a member of the firm.—Presbyterian Banner.

Mosquitos and fleas bite by means of a little lance which is concealed in the head. The lance is less than one-eighth of an inch long and is sharper than the finest needle. The mosquito drives the lance into the skin and holds it there until a drop of blood comes. The drop is quickly sucked up, and then the wicked little animal jumps away to find another spot where he can continue his work.

—D. T. DIXON, Principal.

—SELECTED.

THE HAPPY LANE KNITTING CLUB.

BY VIOLET HASTINGS.

The Knitting Club held its next meeting at Mrs. Lake's.

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MAY WOMEN SPEAK.

Dear Bro. Hackett:—Accepting your kind invitation to state my position on the above question, let me say that the question is not as to whether I favor women taking the rostrum or the pulpit. I do not favor it, and no word of mine has ever justified the conclusion. I believe a Christian woman may, and ought to, sometimes speak in the church. She ought to tell her experience on joining the church. She ought to give evidence when necessary, before the church, which is the only ecclesiastical body which can scripturally take and weigh evidence against a member. She may teach a class in Sunday School, and she may sing in the choir, or in the congregation. All of this is opposed to absolute silence in the church, as taught by some of our brethren, though they encourage it all. The fact that these brethren misrepresent themselves, in what they allow in their own churches, by a careless statement of what they believe in the papers, is reason for saying that every one believes that a woman may take the rostrum, and the public, who dare to say that a woman may speak in the church.

I hold that our Sunday school master either has studied as a student, or has written as a student, in the schools at work, or in ministerial organizations. In the one case it follows that our preachers everywhere encourage the women to speak in church; and in the other case it follows that they encourage an anti-scriptural organization for the purpose of allowing women to do what they (some of them) are unwilling to allow they may do in the church.

Do not introduce female temperance lecturers from my pulpit, as some others have done, who teach that women should not speak in the church. My wife has never taught anything but a female class, a thing some of these brethren *can* say, and my choir is made up of Baptists only.

I hold that there is no reference to a church in 1 Tim. 2:11-15 at all, and that Paul is 1 Cor. 14:34-35, meant to prohibit for all time, the word for women is "gune," which means wives, and not "theisias," a female; as in Rom. 1:27. If I believed that Paul meant to establish prohibition for all time and all places, I would go farther than these brethren do. I would not touch it in the newspaper, but I would enjoin abstinence upon all married women in the church, just as Paul did at Corinth. They should not even speak in the choir. I believe in practicing what we preach, and in preaching what we practice in all of our churches; and would rather see others either practice what they preach or quit preaching what they don't practice.

JOHN H. BOYNT.

GOOD NEWS FROM YAZOO CITY.

After Bro. Virginia on Aug. 25th, our church felt sorely bereft. He had given this people the "Bread of Life" so earnestly and so faithfully that we felt loath to give him up. While his stay among us was short, still it was sufficiently long to entice him to each member of his little flock, who will watch with interest his course through life.

God's wisdom is unerring, and his ways past finding out; so in answer to prayer and through his divinely appointed instrumentalities, we have been given another pastor, one who draws by the tender cords of love and at the same time yields the sword of truth with power.

Bro. W. A. McComb preached his first sermon Sept. 3rd. Two united with the church by letter on that occasion. There are still more to follow. We feel grateful for such a man and such a preacher. Our people feel especially grateful to Bro. A. V. Ross for his kindly interest manifested in their behalf.

Through the efforts of our band of working women, the church has been lighted by electricity—two handsome chandeliers with a good light over the organ—this gives a brilliant light over the entire church. After paying for this improvement there is still quite a nice surplus in the treasury. Is this not encouraging? Does it not prove that with proper means under God's direction, great good can be accomplished, even in Y. O. City, where the cause has seemed to languish for so long?

Will not the brethren throughout the State, unite their prayers in behalf of the Baptist church at this place—that it may continue to grow and strengthen until it shall be a great power for good in God's cause "*A. M. McComb.*"

MORE GOOD NEWS.

Dear Record:—As our meetings are all over I will give some of the results. First meeting was held with the McColl church. Bro. T. N. Rhymes of Kosciusko did the preaching. Received by letter 4, by baptism.

The second meeting was with the New Zion church. Bro. Rhymes did most of the preaching. Received by baptism 8, restored 2. Bro. Rhymes is an earnest gospel preacher, beloved by all for his work's sake.

The third meeting was with the Beulah church, in which we had assistance of the earnest, consecrated Brethren David Burney and H. M. Whitten, a good meeting with one received by baptism.

The fourth meeting was with Bear Creek church, assisted by brethren Burney and Whitten. Received by baptism 13, by letter 2.

The fifth meeting was with Chester church, assisted by H. M. Whitten. A precious meeting with 5 additions by baptism. I have assisted in three meetings to date my church.

In the eight meetings there has been 61 for baptism and about 20 by

letter and restoration. The Lord has graciously blessed his people in this part of his vineyard.

The Chester Association will meet with the Fellowship church 4 miles south of Mathiston, on G.P. R.R., on Saturday before the 1st Sunday in October. Come to see us at that time if you can.

W. H. H. FANCHER
French Camp, Miss.

THE EDINBURG MEETING.

Which began Saturday before the second Sunday in August, continued just a week. It was good in many respects. There had not been a revival at Edinburg for many years and many of the saints had almost despaired of any such thing ever occurring there. Bro. Louis F. Gregory a Clinton boy, was with us from the beginning, and his consecration, new and logical arguments had great weight. Bro. W. E. D. at a few days in the meeting, and preaching some sermons for us that were full of good things. He made a call before the meeting, and said, "The result was twenty-one conversions—seventeen by baptism—sixteen or twelve other conversions and Christians greatly revived. The Presbyterians held a meeting a week later, trying to god them over. They gathered. This month was a rainy time, and the regular time of meeting, a few men and three others were added to our church. Still we think there is "more to follow" at the next meeting.

"Lenny" O'Bryant, a young preacher who was teaching in an adjoining community, rendered valuable aid in this work.

T. J. MOORE

GRAND UNITED ORDER OF ODD FELLOWS MEETING.

JACKSON, MISS., OCT. 17, 1893.

The Queen and Crescent route will sell tickets for the occasion of the fiftieth anniversary of G. U. O. O. F. of Mississippi, from all stations in Mississippi, October 16th and 17th, good to return until Oct. 18th, at rate of one fare for round trip.

Call on agents for particulars.
W.C. KINEASON,
Gen. Pass' Agent, Cincinnati, O.

A ROUND OF GOOD MEETINGS.

Dear Record:—Occasionally the Lord constrains speech.

I speak because I feel I have something to say.

Saturday before the 2nd Sunday in July, I began a protracted meeting with my church at Porterville.

Tuesday following, Bro. L. A. White, of Orville, Ala., was on hand to help.

With a masterful hand did he break the bread of life for us until the following Saturday, when three were received into the church, two by letter, and one for baptism.

The third Sabbath in July I went to the assistance of Bro. G. Gay at Center Ridge church. Good meeting, with three for baptism.

The 10th of August found me on my way to Louisville, Winston County, Miss., to join hands with our Bro. W. B. Williams, and help him in meetings at four of his churches. His first meeting was at Liberty, Winston county. Seven were received for baptism and others were received by baptism.

We went next to Yochiawaway, Attala county, where all seemed cold and dead, but before long the spirit began to work and twenty three were buried in baptism at the close.

Next we go to Thomaston where the membership seems alive to begin with, but we receive no new members, although there are many anxious ones. A warm meeting, however.

We came next to Louisville, the home of the pastor. There have been no baptisms to occur in this church during the past three or four years. In our meeting, two were received for baptism who await the ordinances at the next regular meeting.

The Lord blessed his people at the church above named, and also his trial, though sometimes freely spoken, to the salvation of some. This humble scribe is much indebted to the good people of these churches for kindnesses shown in various ways. I was never among more kind hearted and appreciative people.

I find Bro. Williams to be a noble, good man, possessed of a fine, noble good family, in whom he is happy. He is also deeply imbedded in the hearts of all the people whom he serves.

The Lord continues to prosper the work of his hands. The Lord has pruned for his good works and for his wonderful work among the children of men.

J. E. PHILLIPS,
Enterprise, Miss., Sept. 12th '93

FROM YAZOOCITY, MISS.

DEAR BRO. HACKETT:—I am on my new field of labor. The church and town generally, have extended a hearty welcome to Mrs. McComb and myself.

The church seems enthusiastic and determined to work. Large congregations attend worship, and at preaching and prayer-meeting hours. The house is usually crowded on Sunday nights. We are having some additions to the church. We expect very soon to hold a series of meetings and are praying that the Holy Spirit may regenerate many hearts, and that the Lord will add daily to the church such as are saved.

We ask God's people everywhere, and especially Mississippi Baptists, to pray for the work in Yazoo City.

Yours fraternally,
W. A. MC COMB.

SHE BOOMS!

Mississippi College opened wide. One hundred and twenty-five boys were on hand seeking admittance the first day. By Saturday the number had run up to 150. Others coming! We expect 200 soon! 225 before Christmas! Last year we opened with some 60 or 70. Capt. Ratliff is happy; yes, we are all happy. Life in the old land yet! Up go our hats! Let the old college put on new life if she wants to. Let her boom! Great time last week, and more happy faces than you have seen in a long time! Sound it out!

B. B. WOMACK.

GOOD NEWS FROM UNION CHURCH, FRANKLIN COUNTY, KY., MISS.

ED. S.

DEAR RECORD:—On Saturday before the fourth Lord's day in August, 1893, Uriel church commenced its annual meeting, with Bro. B. N. Hatch doing the preaching for us, and the spirit present to bless and crown the work. It was one of the most remarkable meetings I ever witnessed; good from the beginning and continued so until the close. Union church is about fifty years old, and the older brethren in it were the best meeting Union ever experienced. Every one left "as good as he came." The Holy Spirit was present in power to comfort the saints. Many sinners were pierced in heart-penitent of their sins, and obtained peace in believing the precious name of Jesus. The church was greatly revived and strengthened under the preaching of the word and the influence of the spirit. Our congregations were large and attentive; and at the close of the meeting it was the writer's happy privilege to baptize 32, while quite a number wait over for baptism at our next meeting. There were 52 persons united with the church during the meeting. Let the Lord be greatly praised. Bro. Hatch leaves us to enter upon another branch of work. He is an evangelist for the Sunday School Board of the Southern Baptist Convention and our State Board.

Hoping he may have the hearty co-operation of all the churches and pastors in the state in his new field of labor. I remain yours in Christ. H. S. ARCHER,

Cynthreville, Sept. 15, 1893.

EDWARD BOK receives one of the largest personal mails in the country, a year's mail consisting of over 20,000 letters. Three-fourths of these letters are from women. No part of this huge mail reaches Mr. Bok directly; it is opened by a private secretary and distributed to assistants for sorting. Every letter, however, receives a reply. One of Mr. Bok's editors on the Ladies' Home Journal, Ruth Ashmore, who writes to girls, receives over 5000 letters during a year.

WANTED:—A steady-going man, 25 or 30 years of age, to teach a limited primary department in exchange for board and tuition in first grade studies, Latin, Algebra, etc., of evening, and \$5 to \$5 for each of the session. Apply at once at this office. Here is a good chance for acquiring a knowledge of higher branches, and at the same time securing money sufficient to meet your ordinary expenses. Address, X. Y. Z., Care BAPTIST RECORD, ff., Meridian, Miss.

EASTFORK.

We have just closed our annual meeting at this place. From Sunday till the close, Bro. Schilling, of Gillisburg, did the preaching, and he did it grandly too, much to the edification of the church and to the conversion of souls, three restored and one by letter, making ten admissions in all. Brethren Bartham, Byrd and Cornish were with us and assisted with their prayers.

We have some very fine types of Christian character in this grand old church, whose ancestors rank back to the early days of Virginia, when it was not popular to be a Baptist. The deacons are of the Jerusalem order; hence the pastor gives all of his time to the work.

The college at this place is developing the boys and girls very fast.

And we are glad to announce to the "Baptist public" that the college opened better this session than it has any session in its short history; seventy pupils, twenty-five of whom are boarders. Notwithstanding our backssets in the beginning, we are now singing, "The morning light is breaking."

J. H. LANE,
SPECIAL NOTICE.

Brethren, remember that the meeting of the Pearl Leaf Association will be Saturday before the second Lord's Day in October. Place of meeting: Central church, seven miles west of Hattiesburg, on the N. O. & N. E. R. R. We invite brethren to meet with us. Any one so doing will please notify the pastor, Eld. T. E. H. Robinson, of the day and train of their arrival at Hattiesburg, that conveyance may meet them at the train and bring them out. J. E. DAVIS,
Postoffice, Stix, Miss.

THE STREET ILLUMINATIONS.

Rival the splendors of the Orient and the most brilliant displays of Paris. Over seventy-five thousand gaslights are used, which, aided by thousands of electric lights, make the streets one grand blaze of fire and light. Among the most conspicuous and attractive of the displays may be mentioned an Electrical Panorama illustrating the discovery of America; an Electric Fountain, an Electric Revolving Star of changing colors; and a double Electric Arch with Portraits, in addition to thousands of triumphal arches and dazzling displays of lights of many colors.

THE VISIT OF THE PHAROE,

WE KEEP COOL inside, outside, and all the way through, by drinking

HIRE'S Root Beer

This great Temperance drink, as is healthful, as it is pleasant. Try it.

WILL NOT DO IT!

We will not palm off miserable goods on confiding customers or resort to catch-penny methods. Don't shake your head when you read this. It's so.

W. B. PHILLIPS,
Enterprise, Miss., Sept. 12th '93

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